

Dawnington, Ohio.

I again take my pen to write. We are here away from the brethren in person, but our hearts are with you. There are ten of us who belong to the German Baptists, but alas enforced law has burst the band and we are alone. There are six out of the ten who believe that the Gospel is sufficient. There is one preacher here; he is a G. B. He preaches every two weeks. There was a young sister that would not wear the cap and he said that we should throw our influence toward forcing the order, and we told him we would never do it, and he said that we would be brought before the church then, and we knew the consequence. He himself is not in the order.

So you see how things are here. My husband and I withdrew; and now brethren we want some of you to come and preach for us. We are poor and not able to hire a preacher, but if we could have preaching once a year we would be glad in our isolated condition. We take the paper and get to hear from the brethren. We are anxious for every paper and to hear the good news from the brethren. But we are sorry to hear of the confusion about the communion, but we trust that it will all be right according to the Gospel. We will have to watch and pray lest we fall into temptation.

Pray for us in our isolated condition that we may hold out faithful and at last meet you all in heaven, where there is no confusion, but all is love and peace.

HESTER A. COATS.

Westmoreland County Items.

Our Sunday school closed today for this season. Elder James M. Bennett was president and brother W. H. Miller, Superintendent. These brethren deserve great credit for their earnestness and faithfulness, and being assisted by other officers of the school it was a successful session and closed to meet for reorganization, on the second Sunday in April, 1887. Our protracted meeting will commence in the Valley Meeting House near Jones Mills, Pa., Sunday October 31st, to continue at least until Nov. 14th. The church extends a hearty invitation to brethren and sisters of other congregations to come over and help us. We intend to have a communion meeting some time during the time already alluded to. We expect brother J. B. Wampler to come to our help on the 4th, to remain during the meeting. Hope and pray that we may have a good meeting and that the church may receive encouragement and that souls may be converted. For this let us all work.

STEPHEN HILDEBRAND.

Jones Mills, Pa.

Homer, Ohio.

Our little church at this place is in a very prosperous condition; our prayer meetings were not so well attended owing to the inclemency of the weather and the illness of Bro. John Hart and wife and others for a few past weeks. Bro. John Hart and wife are now enjoying good health and occupying their places in church, prayer meeting and S. S. They are both zealous workers for the Master and trying to make heaven their home.

The Ladies Benevolent Society meets at Bro. John Woods' Oct. 14th. A good time was the result. The Society is to meet again in three weeks Nov. 5th at Thomas Myers'.

Our S. S. is prospering better than ever before. I think Louisville was an auxiliary to the advancement of S. S. work everywhere under the management of the brethren. We will close the S. S. at this place in two weeks. We contemplate having a Bible class every two weeks as we did last year, before preaching, conducted by Bro. Jacobs. The church held a business meeting last Saturday Oct. 16. A committee was appointed for transacting the general business of the church and arrangements were made for a communion, of which you will receive a notice in due time.

The article written by Bros. Brown and Beer of California are very interesting let us hear something more from that far off land.

S. C. GARVER.

Communion.

Dear Brethren let us be careful in this question and not run to extremes. I believe in open communion in one sense and close communion in another sense. I understand to commune is union. For instance John says if we walk in the light as he (God) is in the light we have fellowship one with another. I believe it is right to invite all

who have obtained like precious faith with us (2 Peter 1:1,) and are of one mind concerning the ordinance of baptism, foot-washing, Lords Supper, salutation, etc. So far as we are in fellowship, hence open communion.

2. Where Paul speaks in 1 Cor. 5:11, to 13, inclusive I believe in close communion, for should such a brother find himself worthy to approach the table I shall decline. Let this suffice for the present. Let us try and be of one mind as much as possible.

H. E. FAIDLEY.

Burr Oak, Kan.

Christ and the Passover.

BY A. P. GIBSON.

Our brotherhood is not thoroughly established in the fact that Christ did not eat the Passover. A majority of them perhaps are yet from the best evidence we can gather, he certainly did eat the Legal Passover. Neander and others and a vast majority of eminent writers take the contrary view of the subject, claiming that he did, and, in as much as this question is by no means a settled one and not likely to be soon, we would advise our ministry to exercise charitable forbearance, who honestly see otherwise, or that Christ did not partake of the Passover.

If our brotherhood can exercise enough forbearance we will briefly give our reasons for believing that our Lord did eat the Legal Passover, confining ourselves to the law of God in the case. We will pay no attention to what any uninspired mortal has said or written on the subject.

First the time specified according to law for its observance. The 14th of the first month at even, Exodus 12:6; in the 14th of the first month is the Lord's Passover, Leviticus 23:5; Num. 9:2. Let the children of Israel keep the Passover in his appointed season. When is the appointed season? Answer, on the 14th of the first month at even. Again, Num. 28:16, on the 14th (not before or after) is the Passover of the Lord. Again, Ezekiel 45:21, in the first month on the 14th day of the month, you shall have the Passover. This is sufficiently conclusive as to the awful time it should be observed, unless it can be shown by as good authority as we have quoted that it was changed to the 13th or 15th. We must be true to our convictions and allow that the 14th of the first month at even or even was the God-ordained time for its observance. Then follows the next important question: Did Christ eat the Passover? Either he did or he did not. Many say not. If he did not then Matthew, Mark and Luke are false historians to the law and to the legal testimony. In Matthew, 26:17, we find the statement, Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him where wilt thou that we prepare for to eat the passover. What is Christ's reply? Does he say that he is not going to eat the Passover? Verily, no; but to the contrary tells them where to go and just what to tell the good man of the house, that his object was to keep the Passover at his house with his disciples. Verse 18, did he do it? Verse 25, now when the even was come he sat down with the twelve. When did he sit down? Answer, on the evening of the first day of unleavened bread. When was the first day of unleavened bread? Exodus 12:8. It should be eaten on the night following the killing, which was always on the even of the 14th. They were to roast it with fire and eat it with unleavened bread. The law was that leaven should be put out of their houses on the first day of what was the seven days passover feast, which always began on the killing day, the 14th of the first month and ended on the 21st day. Now have we not shown as clearly as the noonday sun that according to Matthew, he did not only eat the Passover, but eat it at the legal time.

We pass to Mark 14:12, and find the following declaration: And the first day of unleavened bread when they killed the passover—this is conclusive testimony that the killing, according to the law, was on the 14th it was also the first day of unleavened bread. What does Mark say? Just this; that on the first day of unleavened bread, the killing of the passover, the disciples came to Jesus to learn where he was intending to eat it, and they proceeded to obey, verse 16, and made ready the passover. Then what did Jesus do? He came that evening and sat down with his disciples.

We now pass to Luke 22:7, then came the day of unleavened bread when the Passover must be killed isn't this conclusive? We have abundantly shown that the killing was always on the 14th day of the month and the seven days feast of unleavened bread always began on the day of the killing, carry the fact with it that Christ eat it at the legal time. Christ says that in the mouth of two or three witnesses every word shall be established.

But the most serious consideration of this question is to be met in the fact that some labors to show that John contradicts what is said in the law contained in Exodus, Leviticus, Numbers, Deut. and Ezekiel, Matthew, Mark and Luke; and that he is better authority than they are. Now the fact is that John does nothing of the kind. When we critically examine John's testimony, we discover that John's principle aim is to write what the other three were not sufficiently definite in. All he says is only historical and merely hints at the passover; but confines his narrative to foot-washing and the supper. We should remember that it was at the same feast or passover that Christ was arrested. John speaks of the release of Barrabas at the passover, John 18:39; Matthew calls it a feast, Matthew 27:17, 27 also 27:62; Mark 15:6; which settles the case in regard to it being the same feast or passover, as mentioned by all three.

Some claim that it could not have been the legal time for eating the passover as the Jews refused to enter the Judgment Hall for fear of defilement, and be not in a condition to eat the passover. But at a glance we cannot fail to see that this could be no excuse. If entering that Judgment Hall cause defilement, they could have purified themselves by the 14th of the second month and eaten legally the Passover, therefore this promise is untenable. It is therefore evident that they had begun the festivities of the Passover, and there was no provision made in case of defilement at this period of the festivities, and the feast or Passover lasted seven days and the soul that did not keep the feast strictly from the 14th to the 21st, if they were pure at its commencement, should be cut off from the congregation of people. Hence it is obvious why they refuse to enter the Judgment Hall at this particular time because the festivities of the feast had already begun. Having disposed of this part of the argument, we pass to another apparent difficulty. It was the preparation of the Passover, and about the sixth hour. We call the attention of the reader to the term preparation. That it is not once mentioned in any of the festivities that were required during the passover week, but always used in connection with the Paschal or Passover Sabbath, which fell on passover week or during the Passover week, to show that the term preparation mentioned in John 19:14 was for the Sabbath. Your attention is called to the 31st verse of same chapter. The Jews, therefore, because it was the preparation they did not want the bodies on the cross on this notable high day. We now pass to the same language found in Luke 23:54, which is this. And it was the preparation and the Sabbath drew on, showing conclusively that the term preparation was always associated with the Sabbath, and inasmuch as this was a double Sabbath it was therefore considered a high day; thus this apparent contradiction of John vanishes. George Campbell renders John 19:14, And it was the preparation of the Paschal Sabbath and about the sixth hour; again 31st verse the Jews therefore lest the bodies should remain on the cross on the Sabbath for it was the preparation—the preparation of the Sabbath which always came in during the passover week and not at its commencement or before the legal time for the passover. This argument is conclusive and thus we see harmony, beauty and consistency in all the four writers have written on this subject—no contradiction at all. Thus we pass from this Jewish synoptical Passover to Christ, our Passover. We subscribe to Paul's dogma: "Christ our Passover is sacrificed for us, and in eating our Passover, Christ, judge in yourselves what is required."

Mayfield, Kans.

MARRIED.

HALDEMAN-HEFFLEY—By Rev. J. H. Burnworth, of the Pony Creek Church, Kansas, brother J. A. Haldeman, of Falls City, Neb., and sister C. L. Heffley, of Morrill, Kansas.

KIRK-FORNEY—At the residence of brother Wm. Forney near Falls City, Neb., in the presence of fifty invited guests, Mr. W. S. Kirk, of Falls City, and sister Laura Forney, by Rev. J. H. Burnworth.

OUR DEAD.

GOCHENOUR—Mary Ella, only daughter of Philip and Lou Gochenour departed this life Sept. 23rd, aged 7 years, 7 months and 17 days. She was born in Shanandoah Co., Virginia.

After our child's troubled breath,
Up to the Father, took its way
And on our home the shade of death
Like a long twilight lay.

And friends came round with us to weep—
Her little spirit seemed so sweet—
That life's stage should be so fleet;
But 'tis sweet to know all must sleep.

But off through the gloomy night
Me thinks I see the Savior on the height,
Sounding her voice along the sea
Which seemed to say: "Don't cry for me."

Sleep on, sweet child, and take thy rest:
God called thee home; He thought it best;
Whilst here on earth we loved thee so
To meet thee above we hastening go.

Written by A. FRIEND.

Gospel Messenger please copy.